

/17 cont. /

788 age, of Massamba and M'Bara M'Backé, half brothers /on the
*795 father's side/ of the same Sérigne. They will go also to the
778 graves of the first marabouts of the brotherhood and of the first
disciples of the Master, Ali Touré, Ibrahima Sarr, Assana
N'Diaye, and they will stop longer at that of the beloved dis-
ciple, Ibra Fall, at the entrance of which is planted the hir,
the historic stake with which was marked the site of the tomb of
Amadou Bamba after the miraculous vision which we mentioned
above.

There, too, in front of each grave, talibé-cashiers do not
stop soliciting the generosity of the pilgrims.

788 When these ritual visits are over, the talibé is purified and
*795 sanctified. If he has any time left, it is possible for him to go
back to the city and mingle with the crowd of pilgrims. He
can also collaborate in the construction of the mosque by break-
ing pieces of laterite (huge piles of which are to be found near
the mosque and are used in the making of the concrete) ...
[785] unless he lingers to watch some fanatic of the Murid branch of
the M'Baye Fall devote himself to flagellation exercises ...
with a millet pestle.

At sundown he will participate with all the pilgrims in the
[782] Salat du Maghreb (evening prayer); this is the only moment in
the day when the 200,000 pilgrims assemble in front of the
mosque for a common prayer.

The last day of the pilgrimage is thus the "Official Day."
It is called this because the Caliph invites to it all the person-
alities and all the authorities of the circle of Diourbel, of
Senegal, of the Government-general, of the official as well as
of the private milieus. All accept this invitation, and those
who cannot attend send representatives.

This day essentially requires an official ceremony which
takes place in the middle of the morning. The Caliph, escorted
/18/ by his most notable guests and followed by the crowd of
the others, makes his way to a platform sheltered by canopies
and erected in the plaza of the mosque, on which everyone